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corresponding (1) to the brain as the seat of the intellect (*Kiddush*); (2) to the heart as the seat of wisdom (*haggadah*); (3) the liver as the seat of animal life (*Grace*); (4) the body as a whole (*hallel*); and (5) the Knowledge of God, which gives us true redemption, namely from the tyranny of the body (*hallel haggadol*).

The difficult word אפיקמן is explained as composed of the initial letters of the following seven words:—אנורים nuts, פירות fruit, יין wine, קליית parched corn, מים water, ובשר meat, and נרדים nard. —The directions and dinim are based on Maimonides' Mishneh-torah.—Besides the above-mentioned emendation, there are other passages which seem to be corrupt, of which I will only mention the last two lines on p. 17. From the context we gather that the author means to say "hurry over the first part of the service lest the little ones fall asleep before having eaten of the unleavened bread, or the grown up become sleepy and eat, what is their duty to eat, without proper intention (כוונה)"; the right text is therefore: והנרדלים אם האריכו בסיפור קודם הסעודה שמא יישנו ואח"כ יאכלו אותה שלא בכונה. Dr. Greenburg has shown perseverance and ability in dealing with this branch of Jewish literature; may he find leisure successfully to continue these interesting studies.

M. FRIEDLÄNDER.

## THE TARGUM OF ONKELOS TO GENESIS.

*The Targum of Onkelos to Genesis. A critical inquiry into the value of the text exhibited by Yemen MSS., by Dr. HENRY BARNSTEIN.* (London: David Nutt. 1896.)

THE Targum has always enjoyed great privileges: its importance was greatly enhanced by the fact that it accompanied the public reading of the law in the synagogue, and by the rule laid down in the Talmud that every one should read the weekly sedra twice in the original and once in the Targum. It was a favourite study with the late chief rabbi, who embodied the result of his research in the well-known commentary *Nethinah la-ger*.

Dr. A. Berliner has since edited the Targum and discussed the several problems connected with this version. Dr. Barnstein selected the Targum of the Yemen MSS. for his special attention. This Targum has several peculiarities; first among these is the form of the vowels,

which are superlinear. As the number of vowels is smaller in the superlinear system than in the ordinary one, it is but natural that the vocalization of the text should show many differences. But there are besides other important differences which are independent of the character of the vowels and betray a different recension. Dr. Barnstein has made a careful study of the several MSS. of the Targum to Genesis, conscientiously collected all the various readings whether important or unimportant, and classified them in a practical manner. Thus we have differences in vocalization, variations in orthography, grammatical variations, other variations, i.e. additions, omissions and contractions, and exegetical variations. Of the latter class we will cite a few examples: **וְלִקְחָהּ**, Gen. xxx. 15, is either infinitive or second person feminine past. The Targumim seem to be divided on the question, but the opinion of Onkelos on this and similar questions cannot so easily or so decidedly be selected from the variations as the author believes. There is no harm in finding that, in spite of the attempts of scholars to solve riddles and to clear up what is still dark for us, there still remain a good many things doubtful. Another example of this kind is **וְהָיָה**, Gen. xlv. 11, which admits of two explanations: lest thou become poor, and lest thou be destroyed; there are accordingly two versions in the Targum **תַּתְּמַסְכָּן** and **תַּשְׁתִּיזִי**, both equally correspond to the original. It is not necessary to assume that literal translation is more original than paraphrase. The object of the Targumist was to make the Torah intelligible to the people, and where he thought a literal rendering would not be understood, or at least not understood in the manner he wished, he naturally paraphrased, and such paraphrase has as much claim to originality as the literal rendering. It is, therefore, not so evident as Dr. Barnstein thinks, that on account of its literality the Targum of Yemen MSS. embodies an earlier and more original recension of the Targum of Onkelos than the various editions and European MSS., the source of which can be traced to Babylon. But much may be said in favour of the theory at which he arrived after painstaking and careful study, that Targum Onkelos has Palestine for its birthplace, that it travelled thence to Babylon, that the Yemen Targum came thither from Jerusalem, and that the form in which the Yemen MSS. preserved the Targum is that of the earlier, the Palestine, recension. A well-known saying is **הַמִּתְחִיל בַּמִּצְוָה אוֹמְרִים לוֹ גִּמּוּר**. I apply it to the author of this dissertation. It is the beginning of his literary career; it is a successful beginning, and we expect more of him about the Targum of Onkelos in the course of time.